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laid before us. They are thrown together with little regard to any order but that of time simply. The author has collected a large mass of valuable material, and would seem to have been faithful in his investigation of authorities, and generally correct in his conclusions. But in a book like this we have a right to demand of the author something beyond the simple painstaking of a careful compiler. The views of the various sects and individuals whose history is here chronicled are set before us with a good degree of distinctness; and we are told that the sentiments of this and that one are — to use the author's expression — “pretty fair Congregationalism.” But there is a want of definiteness in tracing the particular points of resemblance. The result is, that the impression left on the reader's mind is too vague. Too large a part of the task which was fairly to be expected of the author is left to be performed by the reader for himself. The work has thus an unfinished character. There is a want of elaboration, — of art. The material is there, but it is not worked up. The citations, also, are unreasonably long and needlessly multiplied; and the reader is wearied by the succession of unimportant details copied so lavishly from works not difficult of access.

We will not dwell upon minor faults of style further than to notice one blemish which is somewhat characteristic of a certain class of religious writers, and by which these pages are too often disfigured. We refer to the habit of applying to the Roman Church and its dignitaries such appellations as “the Beast,” “the Mystery of Iniquity,” “the Man of Sin,” — expressions for which there is indeed a Scriptural warrant, according to the view of many Protestant interpreters; but which, when employed as epithets, partake of a tone more likely to foster prejudice than to lend substantial aid to the cause of Protestantism, and which are too much the provincialisms of a party to befit the diction of the ecclesiastical historian.

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- 7.—1. *Essays on Some of the Difficulties in the Writings of the Apostle Paul, and in other Parts of the New Testament.* By RICHARD WHATELY, D. D., Archbishop of Dublin. From the Eighth London Edition. Andover: Warren F. Draper. 1865. 12mo. pp. 376.
 - 2.—*A Critical and Grammatical Commentary on St. Paul's Epistle to the Galatians, with a Revised Translation.* By Rt. Rev. CHARLES J. ELLICOTT, Bishop of Gloucester and Bristol. *With an Introductory Notice by* CALVIN E. STOWE, D. D., Professor of Sacred Literature in Andover Theological Seminary. Andover: Warren F. Draper. 1855. 8vo. pp. 183.

3. — *A Critical and Grammatical Commentary on St. Paul's Epistle to the Ephesians, with a Revised Translation.* By CHARLES J. ELLICOTT, B. D., Dean of Exeter, and Professor of Divinity, King's College, London. Andover: Warren F. Draper. 1865. 8vo. pp. 190.
4. — *A Critical and Grammatical Commentary on the Pastoral Epistles, with a Revised Translation.* By Rt. Rev. CHARLES J. ELLICOTT, D. D., Lord Bishop of Gloucester and Bristol. Andover: Warren F. Draper. 1865. 8vo. pp. 263.
5. — *A Critical and Grammatical Commentary on St. Paul's Epistles to the Philippians, Colossians, and to Philemon, with a Revised Translation.* By Rt. Rev. CHARLES J. ELLICOTT, D. D., Lord Bishop of Gloucester and Bristol. Andover: Warren F. Draper. 1865. 8vo. pp. 278.
6. — *A Critical and Grammatical Commentary on St. Paul's Epistles to the Thessalonians, with a Revised Translation.* By CHARLES J. ELLICOTT, B. D., Dean of Exeter, and Professor of Divinity, King's College, London. Andover: Warren F. Draper. 1865. 8vo. pp. 171.

THE Scriptures of the New Testament lie before the critical inquirer like any other ancient writings, to have their genuineness determined and their contents ascertained by the ordinary rules of evidence and the recognized canons of exegesis. They are not to be approached, as sacred books, with peculiar reserve and timidity; for their specifically sacred character is not a fact which we have a right to assume at the outset, though it may be a corollary of our investigations. If they are not the works of the men to whom, or at least of the age to which they are generally attributed, — if they are either spurious, or formed by successive accretions, — we can place no reliance either on their historical details or on their dogmatic statements, except so far as they are verified by our own consciousness and experience. If, the question of authorship being settled satisfactorily, their contents are either self-contradictory, or absurd, or inconsistent with well-known truth or fact, we are constrained to regard them as curious monuments of antiquity, and nothing more. They are their own evidence. Their sacred character — the divine element in their authorship, or the divine inspiration of their authors — can be inferred only from the phenomena of their external history and from the materials — narrative, didactic, and imaginative — which they embody. We may find ourselves spontaneously treading with unshodden feet, as on holy ground, before we have gone far; but to take off our shoes at the gate is the part of superstition rather than of enlightened reverence.

There might seem to be no need of our saying this; but biblical criticism has been retarded, dwarfed, and deformed more by unreasoning *bibliolatry* than by all other causes; the Scriptures have suffered more at the hands of their friends than from their enemies; and the *a priori* scepticism (if we may be allowed the phrase) with which not a few recent critics have come to their work is but a natural reaction from the *a priori* credulity of so many of their precursors.

St. Paul especially has suffered from the not excessive, but misplaced, reverence of his critics and commentators. In order to get a clear and self-justifying view, whether of his native ability, his varied culture, or his inspiration, we have to rend away, one after another, with a boldness that looks almost like sacrilege, several dense involucrees that hide his meaning. His writings are letters, growing out of relation to particular circumstances, with special ends of immediate interest in view, and (though indispensable portions of Christian literature) written with no expectation on his part that they would be widely scattered or long preserved. He wrote in a diction which, though with fewer Hebraisms than we find in most of the other sacred writers, yet indicates his provincial training, and his limited conversance with classic idioms. He had in part to create his own vocabulary, often attaching for the first time spiritual meanings to terms which before served to designate only material objects. He was frequently constrained to use, not words of his own choice, but words which had been abused, and the redemption of which from vassalage to error and evil was the only way of enlightening the minds which had been misled or bewildered by them. He was constantly obliged to employ the technical terms of Judaism as the vehicle of Christian thoughts, which could have been lodged in the Hebrew mind by no other mode of conveyance. Then, too, Paul's own nature is not one of those that can be seen through in a moment. It is full of contrasts and unites seeming incompatibilities; — breadth and minuteness of view; rapid generalization and aptness for detail; fervor and subtilty; magnanimity and the keenest sensitiveness to wrong and misconception; cosmopolitan sympathies and intense love of his own country and nation; the largest spiritual liberty in theory, and a strong clinging to the ritual superseded by the Gospel; the passive submission of the martyr, and the aggressive, defiant heroism of the saint militant; tender, rapt devotion, and the secular prudence and administrative ability which made him the founder of the visible Church, as his Master was of the kingdom not of this world. And no man ever projected himself more constantly, or threw more of himself, or more rapidly varying moods and phases of himself, into his writings than he. No wonder, then, that there are in his Epistles "some things hard to be understood."

The works that we have named at the head of this article are among the most valuable contributions to Pauline criticism that now exist in the English language. Whately's *Essays* have been long before the public; but the present reprint was undertaken with the special sanction of the author, and contains his latest revisions. Ellicott's *Commentary* on the Epistle to the Ephesians was published in 1854; that on the Epistles to the Thessalonians, in 1858. The reprint now before us is, we believe, the only American edition of the successive volumes.

These two writers occupy widely different positions in theology. Whately, though a firm believer in the divine inspiration of the Apostles, belonged, on this subject of inspiration, to the more rationalistic school, regarding Paul's Epistles, not as the result of special dictation from heaven, but as letters written by one who was the subject of divine illumination, in the ordinary and natural exercise of his functions as a Christian teacher. Yet in these *Essays* the author agrees with divines of a more rigid school in according to St. Paul, properly understood, plenary authority as an interpreter of Christian doctrine. Ellicott, on the other hand, holds the more literal theory of inspiration; yet, as the divine message was communicated in human language, and adapted to such exigencies as occurred in the common course of human affairs, — to the needs, errors, prejudices, and controversies that could not but arise in the development of the infant Church, — he applies to the verification and exposition of these sacred writings the very same critical methods and instruments which he would have employed in a commentary on any other series of ancient writings.

Whately's characteristics as a writer were such as adapted him to exert a most extensive and beneficent influence on a large class of intelligent readers. Concentration alone was wanting to raise him to the highest order of intellectual eminence, and to give him fame in coming generations; but had he written more for posterity, he would have done much less for the culture of his own time. His honesty and sincerity are among the chief sources of his power. He writes always from firm conviction. He has no fear of the truth, and no party prejudice; no sentiment of ecclesiastical loyalty arrests his progress wherever his investigation or reasoning leads him. A devoted member of the Church which was honored by his elevation to the Irish Primacy, he was as unsparing in the exposition of those of its pretensions which he deemed baseless, as if he had been a disappointed aspirant for promotion or a bitter dissenter. He was a born teacher. He could not but be didactic. Whatever he knew or believed, he regarded as worth the world's acceptance, and deemed it his mission to proffer it for the

world's benefit. His reasoning is not so loose as it seems, though condensation would give it more logical coherency and greater cogency. If he is diffuse, it is not from poverty or laxity of thought; it is the affluence of his resources, and the generous use he feels constrained to make of them, that load his pages with collateral and subsidiary thoughts, suggestive analogies, applications to specific cases, illustrations drawn from parallel regions of thought and inquiry.

The first Essay in the volume before us is one of the most masterly of his writings. It is entitled "On the Love of Truth." It presents its alliance with and dependence on the truth, as the prime characteristic of Christianity, in contradistinction from the Pagan religions, which were maintained, not because they rested upon evidence or laid any claim to the belief of cultivated men, but because they were ancient and useful. It then delineates with a bold hand various forms of selfishness and timidity, which prevent Christians from investigating the grounds, records, and doctrines of their faith, from assenting to the legitimate deductions from their own premises, and from promulgating what they are compelled to admit as undoubted truth. The next Essay gives an admirable exposition of the difficulties that attend the study of St. Paul's writings, the reasons for their frequent obscurity to the ordinary reader, and their essential importance as a contemporaneous and authoritative interpretation of the teachings of the Gospel. The remaining Essays are devoted chiefly to the principal controversies that have had their origin in the Pauline Epistles, and especially to the questions at issue between the adherents of the Augustinian theology and divines of the Arminian school. The author's conclusions on all these points are opposed to the ultra-Calvinism which, as we think, can alone make good its title to the name of the Genevan Reformer, and in harmony with the milder type of orthodoxy which prevails in our New England churches. He traces the opinions which have been falsely attributed to St. Paul to the vicious habit of quoting and interpreting his writings, first, aphoristically, as if each sentence contained a complete dogmatical statement, independently of the context and of the specific aim which the writer had in view; and, in the second place, technically, as if St. Paul had found a theological vocabulary made to his hand, and always used the same word in the same meaning, and that the meaning affixed to it in modern creeds and confessions of faith. The volume, though it does not profess to be systematic and exhaustive, has, with reference to its purpose, a singular completeness and unity. It embraces all the leading points of variance between the different schools of interpretation, and furnishes even a textual exposition of most of the passages that have constituted the armory of theological warfare.

We are acquainted with no work that could take the place of this as an introduction to the study of Paul's Epistles. There can be but one opinion as to the author's candor and impartiality. He is uniformly just to those whose opinions he controverts, defending them against unwarrantable inferences from their own doctrines, especially against the Antinomian tendencies that have been laid to their charge, vindicating their Christian integrity, and asserting the virtual accordance of all loyal disciples of a common Master in the great essentials of practical piety.

Ellicott's Commentaries comprehend a Greek text, a marginal synopsis of the contents of each paragraph, special notes on the textual criticism of such passages as demand something more than a list of authorities, and a series of foot-notes covering the whole ground, containing all important various readings with the authorities for them, and presenting with the author's own exegesis such alternative interpretations as are deemed worthy of respectful consideration, with the reasons for and against them. At the close of each volume is a new translation of the Epistle or Epistles commented upon, with foot-notes indicating all important deviations from the established version, giving numerous citations from other versions, and embodying many critical statements and reasonings which belong of right to the department of translation rather than of exegesis. The text is for the most part Tischendorf's, which is departed from but seldom, and only for special reasons. The translation is not a paraphrase, but is designed to give the precise English words and idioms which the author regards as synonymous, or most nearly so, with the words and idioms of the original.

As a commentator Ellicott deserves, in several particulars, emphatic commendation. In the first place, he never aims at originality, seems entirely destitute of the pride of discovery, and prefers, where he can honestly do so, to follow in the wake of his most learned, acute, and sound predecessors. With these he is intimately conversant, both with the earlier and the more modern, and always cites them with all due honor and deference. At the same time, he never manifests that timid adherence to established methods of exposition which has often rendered the fullest learning utterly unfruitful, and has lumbered the shelves of the biblical scholar with works which are merely the decanting of old wine into new bottles. Ellicott is never afraid to desert his standard-bearers, when he thinks he has light which they had not. His crowning merit is his perfect honesty with himself, no less than with his readers. Less than any really earnest and devout critic whom we can call to mind does he suffer his theological opinions, or his preferences in point of religious taste, to affect his critical judgment. Of two pos-

sible interpretations, he very often rejects that which as a theologian he would wish to find authorized, and chooses that which is adverse to his own dogmatic opinions. And, in repeated instances, in which there is no question of doctrine, he, as an impartial interpreter, gives his sanction to the one of two alternative expositions which accords the least with what he would antecedently have expected or wished St. Paul to write, and the least with his avowed theory as to the nature and degree of the Apostle's inspiration. The subject has by no means yet received its final and exhaustive treatment, but no student of the Apostolic Epistles can afford to remain destitute of these volumes, until, in the progress of the science of biblical interpretation, they shall be superseded by better works than can be written now.

8. — *Plain Talks on Familiar Subjects.* By DR. J. G. HOLLAND.
New York: Charles Scribner & Co. 1866. 12mo. pp. 360.

If there is no royal road to learning, there is at least the popular one, which has been carefully straightened and smoothed by various writers for the benefit of those who read while running. Children can now be prematurely instructed in the rudiments of chemistry and astronomy, instead of reposing, as did their parents at their age, in a superstitious belief in the actual existence of Jack the Giant-Killer and of Red Riding-Hood. Men, too, whose time is otherwise occupied, have facilities for acquiring a smattering of what it would take them years to secure in the legitimate way.

What has been done with facts and science Dr. Holland attempts to do with thought, in his "*Plain Talks on Familiar Subjects.*" That he will have many readers we cannot doubt; for, besides his great popularity, one of his books being in its thirtieth and another in its twenty-fifth edition, there will never be a lack of persons who like to have their thinking done for them, to be able to read without difficulty, and, in short, to keep themselves just on the edge of the current of thought, instead of struggling in the stream. Such readers are ready consumers of such small parcels of remarks and ideas as are retailed to them by Dr. Holland. And his book is no doubt useful for those to whom it is thus adapted. It is better for persons to think even very moderately, who, were it not for books like these, would never think at all.

"*Plain Talks*" is a collection of lectures, and therefore labors under certain disadvantages, arising from the necessity of Dr. Holland's bursting into eloquence at the end of each discourse. This he has done in a way that will hardly bear close examination. The style is affected,